

Preface

We are greatly happy to publish the Hindi version of the second part of *Prabhupāda-Upadeśāmṛta* (Nectarean Instructions of Śrīla Prabhupāda) by the mercy of Parama-ārādhya-tama Śrī-Guru-pāda-padma Nitya-līlā-praviṣṭa Oṃ Viṣṇu-pāda Aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja jī, for his pleasure. This invaluable book was originally published in the Bengali language, and we are now translating it into Hindi, the national language of India, to bring him transcendental satisfaction and joy. Jagad-guru Oṃ Viṣṇu-pāda Aṣṭottara-śata Śrī Śrīmad Bhakti-siddhānta Sarasvatī Gosvāmī Ṭhākura, known as 'Prabhupāda,' was a fearless preacher of the message of Śrīman Mahāprabhu. He was the illustrious founder-*ācārya* of all of the Gauḍīya Maṭha branches in India. He refuted the various forms of aversion to devotional service to Lord Kṛṣṇa with a thunderous, profound, lion-like voice. He opened the eyes of those eager for knowledge of the Absolute Truth with his preaching, and he gave them proper instructions. The nectarean teachings that emanated from his lotus mouth are indeed our only protector and guide.

Śrīla Prabhupāda's teachings are meant for the welfare of the whole world, and they are a treasure trove of conclusions regarding devotional service (*bhakti-siddhāntas*). Who are we? Why have we come to this miserable world characterized by birth, disease, old age, and death? What is the root cause of our distress? What is the simple and only way to attain the highest eternal bliss? Śrīla Prabhupāda, an eternally perfect, liberated associate (*nitya-siddha parikara*) of Lord Kṛṣṇa who exhibited ideal conduct, provided precise answers to these questions as he taught the living entities of the world how to best render loving devotional service to Lord Hari. Non-devotees disguised as saintly persons have obscured the truth with their insidious, misleading ideas and speculation. Śrīla Sarasvatī Prabhupāda, the crest-jewel of the Gauḍīya Vaiṣṇava lineage, and his ardent followers dedicated their whole lives to destroying the veil of falsehood that has obscured the eternal truth with the seemingly bitter truths of their *hari-kathā*. Śrī Vṛndāvana Dāsa Ṭhākura glorified Śrī Kṛṣṇa Caitanya Mahāprabhu by bestowing upon Him the title *pāṣaṇḍa-gajaika-simha*. [Note: This title compares Him to a lion which tears to pieces the elephant-like false doctrines of *māyāvāda*, *smārta*, *sahajiyā*, and other atheistic schools of thought which are opposed to *bhakti*. He used scriptural proof and irrefutable arguments to falsify the view of anyone who said anything against

the philosophy of *bhakti*.] Śrīman Mahāprabhu defeated the arguments of heretics and atheists (*pāṣaṇḍis*), and He gave the following teachings to all living entities.

1) *trṇād api sunīcatā* — to think oneself to be even lower and more worthless than insignificant grass that has been trampled.

2) *taror api sahiṣṇutā* — to be more tolerant than a tree.

3) *amānī-mānadatva* — to be prideless and to offer respect to everyone according to their respective positions

Satyam brūyāt, priyam brūyāt na brūyāt asatyam-apriyam is a slogan which means that one should speak truth, but only in a way that is palatable for everyone. That is, one should not speak untruth, and also should not speak truth if it is unpalatable for anyone. Śrīla Prabhupāda did not accept this slogan, which is used only by non-devotees disguised as saintly persons. Śrīla Prabhupāda's opinion is that **we must speak the truth fearlessly in front of everyone, so that no one is deceived.** One should definitely speak truth that brings welfare to living entities, even if it initially sounds unpleasant. The primary duty of Gauḍīya Vaiṣṇavas is to investigate the Absolute Truth. So-called devotees who speak narrow-minded, so-called *hari-kathā* only to fulfill their own selfish purpose may externally or outwardly accept the renounced order of life (*tri-daṇḍa sannyāsa*). However, they cannot bring about their own or others' welfare by their so-called *hari-kathā*.

[**Note:** *Tri-daṇḍa* refers to a staff which is carried by Vaiṣṇava *sannyāsīs*. It consists of three rods symbolizing engagement of body, mind, and words in the service of the Lord. These three rods also signify the eternal existence of the servitor (*bhakta*), the object of service (Bhagavān), and service itself, thus distinguishing Vaiṣṇava *sannyāsa* from *māyāvāda eka-daṇḍa sannyāsa*.] Saintly persons (*sādhus*), spiritual masters (*gurus*), and devotees of Lord Kṛṣṇa (Vaiṣṇavas) always aspire for ultimate auspiciousness for all people in this world. They may speak seemingly bitter or harsh truth which might at first hurt or disturb the heart of some. Their words may not seem pleasant the moment one hears them, yet those words are extremely auspicious for all living entities. Although *hari-kathā* from saintly persons, which is rich in transcendental truths, may initially sound bitter or harsh to one's ears and mind, it is nonetheless highly beneficial. It is much like a powerful incantation (*mantra*) that dispels ghostly and planetary disturbances, or medicinal herbs (*auśadhis*) used to treat various

ailments. In this way, the teachings within *hari-kathā* purify and heal living entities. Truth can be established when one refutes falsehood on the basis of scriptural evidence, but ordinary people cannot understand this. Great personalities who have completely surrendered at the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu are *nirapekṣa* (free from needs or requirements) and *niṣkāma* (selfless and devoid of material desires). They are deeply dedicated to devotional service (*bhajana*) to Bhagavān Śrī Kṛṣṇa. They awaken dormant Kṛṣṇa consciousness (*cetana-vṛtti*) in those who are *anya-abhilāṣī* (have desires other than serving Śrī Śrī Rādhā-Kṛṣṇa) by attacking their hankering for wealth, women, and prestige. The nectarean teachings that flow from the lotus mouth of great personalities eradicate, at the root, the tendency of living entities to turn their attention away from Lord Kṛṣṇa. Thus, their teachings can be likened to a nuclear bomb which has destructive after-effects which are felt long after the initial explosion. The transcendental teachings of great personalities possess inconceivable potency. They halt the river-like flow of living entities' hankerings and cravings for gold, women, and prestige, and instead manifest in their heart the current of the Ganges River of devotional service to Lord Kṛṣṇa. People should abandon their imaginary conceptions and illusory perceptions by repeatedly reading, reciting, studying, reflecting upon, and contemplating this 'Prabhupāda Upadeśāmṛta.' In this way they will gain a deeper understanding. Only then can the Gauḍīya Vaiṣṇava philosophy be preserved and protected. One cannot protect eternal religious principles (*dharma*) without practicing *nirapekṣa-bhakti*, or unalloyed devotion that is independent of *jñāna*, *karma*, and self-centered endeavor.

Sādhakas who are sincere and free from duplicity and hypocrisy, and who aspire for the highest goal of human life, love of Godhead, are always eager to imbibe Śrīla Bhakti-siddhānta Sarasvatī Ṭhākura's divine teachings, which are based on principles of unalloyed devotional service (*bhakti-siddhānta*). They will find this edition as delightful as the previous one. Śrī Kṛṣṇadāsa Brahmācārī has commendably served in printing this book, and Śrīmatī Cinmayī Dasī's contribution of proofreading is worthy of high praise. I pray at the lotus feet of Śrī Guru-pāda-padma, who is a direct embodiment of Bhagavān's causeless mercy, that he shower abundant blessings upon these devotees.

I hope that discerning readers will correct any mistakes that may have inadvertently occurred, and that they will repeatedly read and benefit from the glorious

teachings of Śrīla Prabhupāda such that they will sincerely internalize the philosophical concepts and progress on the path of devotion.

**Praying for the mercy of Śrī Hari, Guru, and Vaiṣṇavas,
Dasānudāsa Bāṅke-bihārī**